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Freedom Fighter recruits undergoing training in machine gun firing—Dainava Area in Lithuania.

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"Among the bourgeois nationalists combatting the people, an important part is played by the reactionary section of the Catholic clergy who try to utilize the religious convictions of people in the interest of the exploiting classes.

". . . The interest of the Lithuanian people demands that the bourgeois nationalists be smashed as soon as possible. We have every means to accomplish this.

"The speedy destruction of the bourgeois-nationalist underground depends to a great extent on a successful expansion of combat against the relics of influence of the bourgeois nationalist ideology among certain sections of the population, and on a re-education of our republic's working people in the spirit of Soviet ideology."

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A year later, on 14 December 1948, all the major press agencies commented the article of comrade A. S. Trofimov, new secretary of the "Lithuanian" Communist Party Central Committee, in a December 2 issue of "Soviet Lithuania." The Russian comrade called to mobilize the Party's forces for the "liquidation of the remnants of the bourgeois-nationalist underground" which "spreads provocative rumors, and steals into the Government system and into factories," "intimidating and murdering Soviet folk" in an effort "to hinder the great work of restoring and expanding the people's economy."

At long last, comrade Trofimov received a Russian translation of his fellow-secretary's article written a year earlier. . . .

There had been such articles in the Soviet press ever since the imposition of a Russian regime upon Lithuania—and there will be many more such articles as long as the MVD-MGB will maintain the Communist Party in power over any freedom-loving country.

News of a worldwide distribution of "Trofimov's article"—plagiarized from comrade Sniečkus—reached Moscow. Comrade Trofimov's fate is not known,—but the first week of January 1949, Soviet broadcasts beamed to Western Europe hastened to proclaim that the Lithuanian "insurrectionist underground" had been "liquidated" and that everything was now in order.

Nevertheless, on 16-19 February 1949, comrade Sniečkus for four hours raved at the LKP/b Congress

Field Dinner in honor of the graduating class of Guerrilla Officers School, Tauras Area in Lithuania.

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—repeating his call to smash the underground, the reactionary clergy, etc. One need not be a prophet to predict that boasts of "liquidation" and threats, repeatedly made since 1945, will be reiterated for an indefinite time in the future.

Liberation Movement

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Armed and passive resistance will continue until the liberation of the country—or extinction of the Lithuanian People.

The Supreme Lithuanian Committee of Liberation (*VLIK*) is regarded as the country's supreme *political* representative, and its delegation abroad is acknowledged as the Government-in-Exile. It is a coalition of all democratic non-Communist parties and combat organizations.

The actual *resistance* is coordinated inside the country by a non-partisan *BDPS*—the United Democratic Resistance Movement. Its armed forces, called FREEDOM FIGHTERS, are directed by the *VGPS*—the Supreme Command of the Armed Guerrilla Forces.

The objectives are: to counteract the bolshevik spy network; to defend and protect the inhabitants from robberies and murders; to prevent the colonization of the country by foreigners; to curb collectivization and moral lapses; to prevent the wasteful destruction of the forests and other national resources; to keep the population informed of international developments through a press network; to shelter persons passing into outlaw status; to preserve the nation's manpower and traditions of a cultural, political and national entity. In general—the aspiration is to regain state sovereignty under a democratic system, with Lithuania a member of the European Continental Commonwealth and in friendship wtih neighboring countries, including Russia. The main objective is—SURVIVAL OF THE LITHUANIAN PEOPLE. Other objectives flow therefrom.

Resistance tactics constantly change in accordance with the methods and degree of oppression by the Soviet occupant. The country is divided into Areas, and resistance members themselves know but one or two other members. The BDPS Praesidium is formed on the principle of efficiency and personal qualifications, rather than representation of various political ideologies. Force today is applied on rare occasions, whenever its use as a terrorist shock action is justified, for instance, attack on the armed convoys and trains transporting deportees.

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Press Section, Baltic Area of the Lithuanian Liberation Army. An underground newspaper in the process of printing in a forest.

876 626 Lithuanian language, but in Vilnius classes are bilingual. Technological training is favored from the top, and students themselves elect such classes for practical reasons. The Marxist-Leninist "science" is obligatory. Nevertheless, of 2,000 students of the University of Kaunas, only 13 were members of the Komsomol in the school year 1947-48.

883 665 The Komsomol (Communist Youth organization) —just vegetates: there are few Lithuanian recruits. These are found in the cities only. The Komsomol had enjoyed some success during the early days of the second occupation as a "security measure." However, when the authorities began employing the Komsomol personnel for repression, espionage, grain collection supervision, etc., the ranks dwindled. The *Komsorgs* (Komsomol organizers) are pressuring students to join the Komsomol and school directors second the efforts, but there is practically no response: in schools of 500 pupils, only a dozen or so, mostly children of non-Lithuanian race, belong to the Komsomol.

Membership in the "Pioneers"—the parody of boy scouting—is not obligatory but school authorities warn the parents to enroll their children.

In Kindergartens, communist and anti-religious propaganda is forced on little children, and teachers slyly attempt to enlist the little ones as informers on their parents and friends.

Forcible Collectivization and Duplicity

423 Unbelievable official duplicity is practiced by the Kremlin. Thus, *Izvestiya*, the official organ of the Soviet Government, in the issue No. 172 of 22 July 1948 wrote:

"The Agrarian Reform has been consummated in Lithuania. 92,000 former smallholders and the landless have received gratuitously FOR ALL TIME 659,000 hectares of land, tens of thousands horses and cows, over 100,000 houses and other farm structures.

"Prior to the completion of harvesting, over 250 kolkhozes were found in the country."

The final phrase presaged the forcible drive against the "smallholders and the landless" from whom land was seized and redistributed in order to provide statistical data to show a great Soviet "achievement," prior to driving the expropriated "recipients of the land FOR ALL TIME" into the kolkhozes. And yet,

[423] tens and personal property owned by institutions and organizations of a religious character were sequestered. In nationalizing land, parishes were given only 3 hectares—although other landlords retained 30 hectares. Buildings owned by parishes and bishoprics, including episcopal residences and seminaries, libraries, printing shops, printed stocks of books were confiscated. Denominational grammar schools, high schools, orphanages, kindergartens and hospitals were converted into state institutions. The stocks of missals, hymnals, prayer-books, rosaries, religious pictures, and other religious articles found stored in book shops and retail stores were desecrated or destroyed.

The Soviets considered the clergy a separate "caste," antagonistic to the proletariat and, therefore, to be eliminated. The clergy as well as independent farmers (called '*kulaks*'), were oppressed economically; priests and "cult servants" were heavily taxed. For instance, a tolerated "proletarian" with a monthly income of 200 rubles paid 30 rubles monthly for living space assigned to him, while "cult servants" of the same income class paid 220 rubles monthly, and those with incomes of 350 rubles paid 388 rubles.

The Communist Party proposed to levy excessive license fees on churches, similar to motion picture house and cabaret assessments. The taxes depended on the size of the church. Such taxes were already imposed in the sections of Poland annexed to Russia—20,000 to 50,000 rubles. A commissar explained the policy to a pastor of a Lithuanian parish in eastern Lithuania which was annexed by Russia in 1939: "If you can't pay—close down your shop." Consequently, the churches were to be closed by degrees for nonpayment of taxes.

The Party also passed a decision to convert the centrally located Garrison Church of Kaunas into a "Revolutionary Museum." The Museum of Church Art was liquidated and its exhibits, the antique vestments, were used by Red Army troopers to polish their boots.

All that was public anti-religious action. The other phase, shrouded in secrecy, was directed against individual members of the clergy.

The Party instructed its agents to disrupt the internal discipline of churchmen, to enlist agent-informers among the clergymen, to antagonize priests against each other or to compromise them. NKGB Major Gladkov issued a secret directive dated 21 October 1940, directed to all county security chiefs, to institute unbroken surveillance of priests, church employees, friars and nuns, and to enlist students of upper classes for espionage on the private lives of the clergymen. "Remember that some of the priests are not provided for materially and are wavering in their ideological outlook." The secret order of 21 January 1941 directed particular attention to individual discontent and antagonism among members of religious organizations: advantage should be taken of such incidents to disrupt the organizations.

After digesting the reports of weakness exhibited by some individual priests, People's Commissar of Justice, Pranas Pakarklis, a native traitor, offered attractive offices to a number of priests, on condition that